

INTERVIEW WITH KRISHNA SAMARPAN.

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Samarpan (who told Osho of troubles relating to his brother and mother, and who Osho suggested the rebirthing group) went ahead and did the group and shared his experience of it and his years as a sannyasin.

Samarpan: The rebirthing was fabulous! I thought the encounter group was the deepest experience I ever had, but the rebirthing was totallyAs I understand it, Osho said what happened for me was like a satori. Sex plus meditation equals samadhi that's what I experienced, that energy in the body.

Maneesh: Did this understanding come as a kind of intellectual flash?

Samarpan: Well it wasn't intellectual. It was as if my heart were just pouring out. It was bliss; that is not a thing I'm used to experiencing! The great masters keep using this word 'bliss' and I've always wondered what it was. And it was that—just a total outpouring of love, a connection with the totality. I wasn't separate from anything and there was nothing to do except laugh! It would express itself in energy in forms of laughter, just like a cosmic laugh, at Samarpan struggling and struggling and struggling to get to this point, and there's nothing .. there's nothing to struggle for!

It wasn't intellectual, although in a way the triggering for the laughter must have been something like that, but it seemed much deeper.

Maneesha: And are you still feeling something in the aftermath?

Samarpan: Oh, yes. My energy changed since that group. As I mentioned to Osho, I can't get back to that bliss-state any more but there's a smilethis smile is very close by all the time. It just happens!

Maneesha: Yes, I can see it on your face!

Samarpan: Definitely something has changed very deeply. It was the most fabulous thing I've ever done or that ever happened for me.

Maneesha: Has it helped you directly or indirectly with the problem about your mother that you've talked of in Darshan?

Samarpan: It didn't work in a specific therapeutic way. This breathing isn't really a therapeutic technique—that wasn't my experience of it. It's more like a meditation, a very deep meditation on breath, but it helped me in that I hadn't thought of my mother since (laughing); so I don't know if that helped. But, my mother apart, it opened my being more, it's opened my connection to my being more, so obviously it will have something to do with that as well.

I fell really deeply, deeply grateful that Osho put me in that

group. I felt he knew exactly, like a real diagnostician that that would be something I was really ripe for and it would really do something for me .. and it has!

Maneesha: How long have you been a sannyasin now?

Samarpan: Two and a half years last April.

Samarpan had been involved in Arica for five years before he came to Osho, and in between the two paid a visit to Muktananda and Karmapa. He described what hearing a tape of Osho did for him

Samarpan: I went into this kind of state. His voice put me into a sort of trance. And I lay on the floor and went into one of those alpha theta states-whatever they are. Something inside me, and outside too, said 'I've got to go and see this guy.' I don't even remember so much what he was saying; it was the voice-hearing truth. I loved the poetry of it. In Arica there was very little poetry for me and I've always loved poetry and art; somehow it was that connection.

Maneesha: What did you feel on first seeing Osho?

Samarpan: I really felt 'Here I am at last! Here's this guy who looks like the moon and sun and all that in one!' The first thing I said to him was, 'I've come to surrender.'

Maneesha: Is that what you felt immediately on seeing him-that you wanted to surrender to him?

Samarpan: Yes, I felt it right away. I was giddy and felt dizzy, romantic-all those things! It never occurred to me that I wouldn't be a sannyasin. I didn't really know what it was except that you wore orange and the mala and there didn't seem to be any objection to that in me. I just felt thirsty, really thirsty.

Can you survey the time you've been a sannyasin and talk about the changes?

Samarpan: That's a tough one: It's so much! A lot has happened because I've been deprogrammed in a way. When in Arica I really thought that method was my way, that I was a kind of Yogi and that meditation was hard work. Being here totally took me out that and I really see myself as a Taoist, if I have to put a label on it—which really means just letting it all in, accepting.

My name is Samarpan—surrender—so that seems to be my way and I've got so much from doing nothing. Granted, all the other was ground work for it, but it's Osho's idea of just being in the presence of the master, just allow things to happen and they willAnd everything he said has been totally correct. They have happened, but they happened when I was doing nothing. Everything that's happened to me of a different nature, and altered nature or let's say, closer to reality, has always been when I was not doing anything. And that, after Arica, was really inconceivable.

And it's all been through the heart, of course. It seems that the focus is for all that expresses itself through the heart. In Arica there are a tremendous amount of methods and you start these through the mind. They didn't touch my heart, and I didn't know it needed to be touched particularly. But when I came here I just experience the difference. Things that I experienced as a young boy, when I was in my teens—poetry and a tremendous longing for somethingI would go out into nature and get totally blissed out or weep or go crazy. I lost that but here it started happening again—and that's the difference.

To me being here means just letting go, doing nothing and your heart opens. It's just accepting the beauty of everything that is here. And the thing is that Osho is the catalyst of that which took me back to an earlier space where I was being filmed by the natural world. By I see Osho as uniquely an individual but also as part of the whole thing; I really experience nature as Osho.

I started writing poetry again, taking photographs. That has just happened; I didn't sit down to do it. It was as if I tapped

a spring that had been dry.

Maneesha: Can you think back to any groups you've done here?—apart from the rebirthing

Samarpan: I haven't done many, but the encounter group with Teertha was fabulous. That was the first the kind of recognition I had of something internal; it was like a Satori I got into somehow. I don't know if I can really describe it is that, but it was something like that because again, I went out someone.

But I've never asked Osho about what groups to do. I've never asked Osho anything—I'm very stingy! I don't give him a lot and I guess the time is coming when maybe I'll start offering a little more. Last time I left I experienced a fear that he might tell me not to go or something. I felt him then as being water: There's no resistance to whatever you do. He is a t'ai chi master: You push against him but there's nothing there. He is right there with you but you can't see him. So what happens is that you'll go as far as you're willing to go because he's not going to guide you, counsel you. It's up to you to find out who you are, through him.

Maneesha: Has your relationship changed in the time you've known Osho?

Samarpan: Yes, a lot. After the romantic stage disappeared I asked him about it and he said, 'Wonderful! You're making progress—because you can't live in a state of excitement, of attachment like that. That has to change.' The last Darshan I felt very equal to him, a real brotherly quality for the first time

I don't see him as a physical person so much—the friendly uncle or the father confessor—any more. I see him as part of the total, really non-differentiated in a way, as I said, from nature except that he is the one person I can speak to about my process of course.

Maneesha: So it doesn't bother you too much if you're here in the ashram or in New York?

Samarpan: No, it doesn't. But I've still got this dilemma in my

mind of either/or—either I should be living in the ashram.. That somehow is higher and better. Of course things happen more here because you're in the process of his energies all-time so you don't get off the hook with your own ego. Whereas in the world you can get into many kinds of indulgences or into hiding things; it's more difficult out there. But I don't feel a longing for him in the world. I really feel that he is giving me myself, and that's all I have to work on, that's all I have.

Maneesha: Do you think of him in terms of being someone like Buddha or Jesus—who comes only rarely?

Samarpan: What comes to me more is the sense of the marvellous that he's given me. I see a bird or some little thing and all of a sudden I think 'How amazing that I exist! That I have breath..' All I can think is that in my life he is the most remarkable being I have ever encountered. To me he speaks the truth or shows me the truth with his being, with his nature, so magnificently. I just feel thankful for the moment, and get off, so much more, on the fabric of life.

[A sannyasin, (Samarpan) newly returned from the West, says he spent a lot of time with his mother and brother, and much hatred and judging came up about them, though they get along okay.]

I understand. My feeling is that you had around you a certain curtain of indifference which has dropped. You have become more caring about them, hence all that was repressed in your childhood is coming up. It has been there but there was a curtain.

That curtain we have to create: everybody has to create a curtain otherwise it is so uncomfortable to be fighting continuously with your parents, with your siblings. One creates a kind of cloud of indifference, of non-caring around oneself. Then it is okay if the mother is doing something wrong; that's her business. Who bothers? If she is committing a mistake, that is her business. Who bothers?

Now that curtain has dropped, and it is good that it has dropped so that you can see things more clearly. Now something can be done and these things can also be dropped, but first the curtain has to be dropped. That has happened; now a little conscious effort and all these hangovers can be dropped.

Each child feels resentful, and each child goes on watching the parents -- particularly the mother because she is ninety percent of the parent. The father is at the most ten percent or not even that much. The mother has to bring up

the child and she has to teach the child -- that this is right and that is wrong. The judgement comes from the mother. The child goes on watching -- and children are very perceptive. He goes on observing that there seems to be a double standard. When he does something he is wrong, and when the mother herself is doing the same thing, she is right. If he lies, he is wrong. He goes on checking on the mother... and she is lying many times in the day, so he goes on seeing the double-bind. But he is helpless. He cannot assert himself; he cannot say anything. Even if he tries to, he is beaten into silence.

So that remains there in the unconscious; it is like a wound. When you become a little more powerful, independent... And that's what is happening to you: you are becoming more mature, more independent, more yourself, so now all those wounds will come in. They have to be healed.

So you have just to understand them and to understand what the matter is. It is just an old hangover. You have not yet been able to forgive your mother for all those things that she has done to you and which you never felt were justified. You always thought they were unjust, but because she was powerful you had to yield.

Now you need not yield; you can take vengeance. You can tell her that this is wrong, that is wrong and you can say to her, 'Now, see who is right and what is right.'

Just try to see it; deep down in yourself observe it. Something like Fischer-Hoffmann therapy will be good... will be very helpful. Have you done it before?


That will be very good -- the right process for you at this moment.

[Osho refers him to a sannyasin who is a Fisher-Hoffman therapist.]

So she can be helpful. She is a Fischer-Hoffmann therapist; she will be helpful. And you will enjoy it. This is the right moment. It cannot help everybody, mm? but you have already done more than half the work so immediately there will be great revelation through it. But you have to come to a point where you can forgive.

The day a man can forgive his parents is a great day. That day he really becomes free. If you cannot forgive, you remain dependent. You cannot forgive because you still feel dependent. A really mature person can understand that the mother was not personally responsible for whatsoever she was doing. The same was done by her mother to her; she was just a poor victim as you are. She must be still as resentful towards her mother as you are towards her. The mother may be dead, the mother's mother may be dead... that does not matter.

Just a few months ago there was an old woman here. She is nearly sixty-five. She has children and the children have children and she is still resentful of the mother who is dead! And she wants to get rid of it. Now it is really a problem: at the age of sixty-five or seventy she still feels angry. That means she has not



grown up at all. Physically she is seventy; mentally she must be somewhere around the age of seven, not more than that.

Once you understand that nobody is personally responsible... Whatever your mother has done to you, whatsoever, good or bad... And there are a thousand good things that she has done and a thousand bad things that she has done, but she is not personally responsible. She was simply repeating a conditioning; she was simply doing what was done to her. You are fortunate that you can get out of that vicious circle -- she was not that fortunate.... Then great compassion will arise.

And once you have forgiven her, you will be able to help her too. You can explain to her the whole process of how you could forgive her and maybe she can forgive her mother... and that will be a great change in her life. Then she can die as a mature person. Then life has been meaningful. One has gained something out of life, otherwise nothing is gained.

So something good is going to happen; you will just have to work it out. And Fischer-Hoffmann is the right thing to do....

I think you can do one group here -- rebirthing; it will be good.